

# Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

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## B.C. Christian schools seek 'two-way traffic' with Hondurans

*School opening marks largest Canadian effort of Worldwide Christian Schools*

Irene Bom

LANGLEY, B.C. — The official opening of a Christian grade school in a Honduran town this weekend is a real doubleheader in terms of outreach.

A leader in the B.C. Christian school movement says the just-completed building in Choluteca, Honduras, shows that B.C. Christian schools are committed to reaching out — and have put down \$25,000 to prove it.

But Lee Hollaar, who is the education co-ordinator for the Society of Christian Schools in

B.C. (SCSBC), adds that Choluteca Christian school committee members also put themselves on the giving end when they chose the location for their school.

"They decided to build in one of the poorest areas of the town at a bit of a distance from where most of them lived. That way the school would be more accessible to the very poor — even though that meant they themselves had to find transportation!" he says.

A team of volunteers from B.C. recently finished the four-room school building. Last

year the school, led by three local teachers, met in the Christian Reformed Church building in the town.

### Went province wide

The Choluteca project, directed by Worldwide Christian Schools in Grandville, Mich., marks the largest-scale involvement in the organization to date in Canada. While several individuals and churches in Canada have donated time and money to the organization committed to setting up

See **AVOID** —p.2...



PHOTO: COURTESY LEE HOLLAAR

A B.C. team member touches up the frame of Choluteca Christian school.

## Baptist university conducts survey on effective preaching

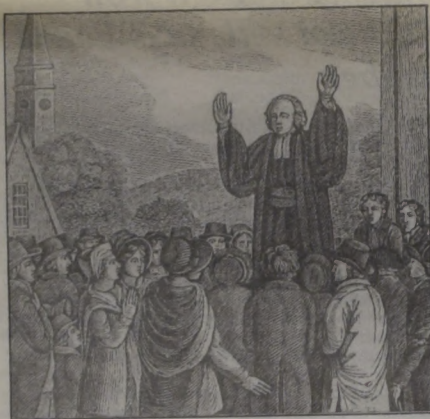


PHOTO: BILLY GRAHAM CENTER MUSEUM

George Whitefield: one of the "great preachers" of times past.

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### Marian Van Til

WACO, Texas — For 150 years, long before the Branch Davidians put it on the world map, Waco, Texas, has been known as the home of Baylor University, a respected Southern Baptist institution with 12,000 students.

In conjunction with next year's celebration of those 150 years, and the opening of the

university's new George W. Truett Seminary, Baylor recently conducted an unusual survey.

The results of that survey, and a second one, will play a role in the university's hosting of an even more unusual conference in 1995.

The first survey, now completed, was sent to homiletics professors (those who teach seminary students how to preach) in six English-speaking countries: the U.S., Canada, England, Australia, New Zealand and South Africa.

The survey asked those teachers of preachers to state their criteria for effective preaching. One hundred forty people — almost 50 per cent — returned the survey, "a remarkably good response," says Dr. Larry Lyon of Baylor's sociology department. "We were obviously asking about something that these people care about," Lyon concludes. Lyon, who has conducted other surveys, was responsible for designing the survey, selecting samples and tallying results.

Some 700 criteria mentioned by the respondents could be distilled into just seven major categories or "dimensions." That result

astonished Baylor's oral historian Dr. Glen Jonas, who was also involved with the survey. "One of the most fascinating things is that the criteria tended to fit into those seven major areas. I was afraid we would have a hundred categories."

The seven dimensions of good preaching were: biblical/exegetical; relevance; preacher's persona; theological/orthodox; sermon structure; effective communication; and delivery/style.

See **PREACHERS** —p.2...

### Thinkbit

"Be modest. A lot was accomplished before you were born."

From: Life's Little Instruction Book

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CHRISTIAN COURIER MAR 09 1994  
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## News

# Avoid translations of Walt Disney

...continued from p. 1

Christian schools in developing countries, this is the first time that support went province wide. B.C. associations for both Christian teachers and principals joined the SCSBC in supporting the idea.

Hollaar says a speech by Tony Campolo at a Christian Schools International (CSI) conference in Toronto several years ago sparked the idea.

"He challenged us by asking what we were really doing," says Hollaar.

The SCSBC chose Honduras because it is one of the poorest countries in Central America. He says he hopes the school, directed mostly by local women, will enable residents "to break the cycle of poverty" as well as to grow in their faith.

"There are not even enough public schools to accommodate all the children who want to go," he notes, adding that many local public schools run two shifts per day to teach more students.

## Two-way traffic

Hollaar stresses that the society is looking for "two-way traffic" between B.C. and Choluteca. The Christian Teachers Association in B.C. is planning to fly one of the Honduran teachers to their convention this fall. High school students may fly down on exchanges. And younger B.C. students can get a personal link to

Central America through a pen pal network with nearby Christian Reformed World Relief worker Eva Miedema acting as translator.

"We don't want to come in as Santa Claus and take over their school," Hollaar insists. That means having local supporters design the school building. It also means supplying high quality materials — "not just sending down Spanish translations of Walt Disney for textbooks," he adds.

Within a year the society hopes to send another team to the Honduran capital of

Tegucigalpa to build a facility for a polytechnical Christian high school.

Retired Abbotsford Christian High School French teacher Sid Jaarsma, who led the construction team, says it wasn't hard to drum up support for a foreign project, despite the pressures of maintaining Christian schools in B.C.

"People were more than willing to give when they found out how much farther a dollar goes in Honduras than here," he says.

## Preachers to show their stuff

...continued from p. 1

Each of those was elaborated upon in a one-page report.

For example, "effective communication" involves preaching sermons "which clearly communicate the central idea through use of simple language and illustrations so as to convince the listeners of the message. Effective preaching is 'persuasive' in that it 'convicts or convicts the hearer.' [It] effectively communicates a sense of God's presence and authority."

"People said things in different ways but it wasn't hard to categorize things they said," says Jonas. "Someone from

Emory University (a black American university) might say, 'Sermons should be biblically based.' Someone from Oxford Divinity School might say, 'Homilies should have a basis in Scripture.' They're saying the same thing, and both fall under 'exegetical/biblical.'"

Another reason such clear-cut results were surprising, says Jonas, was the fact that the survey "included the whole theological spectrum."

## Submit names

The next phase of this project is now under way. The survey results have been sent to 500 Christian periodicals, mainly in the U.S. and Canada. Those periodicals were asked to submit names of preachers who "apply these criteria on a regular basis," explains Jonas. Once those names have been tallied, a handful — perhaps 10 — of these "effective preachers" will be invited to a conference at Baylor next year specifically to preach, Jonas says.

He admits that it's likely that the preachers who are chosen for the conference will be mostly people that are already well-known in their own countries or internationally. He adds, though, that he's already seen "some [preachers] with multiple nominations that I wouldn't consider well-known."

He would be "surprised," he says, "if even half of these are Baptists. There is a wide range of denominations involved. We'll get a very ecumenical



PHOTO COURTESY LEE HOLLAAAR

Local children watch as team members raise the roof of their school building.

response."

Jonas surmises that next year's conference of great preachers may be just the first

of many. "We may contrive to do this periodically in the future," he concludes.

## Funds campaign won't be a hard sell, says board member

Irene Bom

ANCASTER, Ont. — Christian school supporters in Canada will soon be hearing a lot more about Worldwide Christian Schools.

The Canadian half of the organization that started in 1987 in Grandville, Mich., around a large bequest has spent nearly three years fighting for charitable incorporation status north of the border.

But the signs are there that the wait may soon be over. According to board member Hank Hultink, who also heads the Ontario Christian School Teachers Association, all of the major hurdles have been cleared in the application to grant tax deductions to Canadian donors.

And once the official stamp arrives, he says, the action will begin.

"We're going to be launching a publicity campaign to make people aware of us," says Hultink. As well, a national board will be set up to replace the informal Ontario group that has been pressing for charitable status.

## Very popular

Hultink says it won't be difficult to raise funds to build Christian schools in developing countries.

"It's a very popular kind of thing. I don't think we'll have to do a terribly hard selling job," says Hultink, adding that deacons in several churches have jumped the gun by already pencilling Worldwide Christian Schools onto their church collection schedules.

Hultink says promoters will also be asking student councils in Christian high schools in Canada to consider a twin program, in which they would pledge to support a fledgling Third World school.

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## Comment

## PRESSREVIEW

Carl D. Tuyl



First item, *sic transit gloria mundi*: Jean Charest, former deputy prime minister of Canada and now leader-by-default of the once formidable Tories, spent three-and-a-half hours in an unheated plane on one of the winter's coldest days travelling to Kapuskasing, Ont. He went there to rally the troops. He arrived two hours late with frozen feet. In his hotel room someone he didn't know warned his shoes were a blow drier.

He gets no respect in the House. After his reply to the throne speech Charest was heckled, harassed and insulted by Liberal MP Eugene Bellemare, who referred to him as "the stand-up comic from Sherbrooke." Charest is not spending much time in the House; instead, he travels the country on the mashed potato circuit, meeting Tories where he can find them and spinning the dreams of revival. Life can blow up in your face like a trick cigar.

A few weeks ago, Bernard Landry, vice-president of the Parti Quebecois, sobbed on the shoulder of an interviewer for the French newsmagazine *L'Express* about how, among other things, Quebec is the last "colony" in the western world. "Must have been a slow news week in France," commented the *Montreal Gazette*.

The ozone layer, Earth's natural sunscreen, has bucked a 10-year trend this winter to regain its normal thickness over Canada.

Other events, however, do undermine our certitude and contribute to that free floating anxiety: BMW is negotiating to buy Rolls Royce and has already bought the English com-

pany that makes Land Rovers. That really hits you where you live, doesn't it?

New Brunswick's legislature has opened its spring sitting. Premier Frank McKenna said that he intends to make New Brunswick the first pay-as-you-go province. Too bad the latest financial figures predict that the province's deficit will soon be up by about \$100 million.

And this just in from my deep-inside-Ottawa source: Special O is a highly secretive RCMP squad trained in surveillance. It is also a bunch of Mounties who need to watch the road more instead of watching people. The squad has racked up 56 motor vehicle accidents totalling \$106,439 in damage. "Special O is a program we don't like to talk about," an RCMP spokesperson said. *Christian Courier* knows, though, our deep throat spies are on the alert. We know where Preston Manning eats, and it isn't always MacDonald's.

The last two vials of smallpox, the killer disease which wiped out half of humankind during the Middle Ages, are stored in just two laboratories: the Centre for Disease Control in Atlanta and the Research Institute for Viral Preparation in Moscow. The World Health Organization is debating the ethical and scientific merits of destroying those remaining samples once and for all.

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★ ★ ★

Deng Xiaoping made a TV appearance at the occasion of the Chinese New Year. The TV commentator described him as "full of vigor and sure-footed." To me he looked like he was going to collapse right on the tube.

★ ★ ★

Japan's Prime Minister Morihiro Hosokawa warned the U.S. against imposing trade sanctions against his country. The two nations appear to be on the brink of a trade war.

★ ★ ★

The Inkatha Zulu party is withdrawing from South Africa's first free election in protest of the government's refusal of Zulu autonomy. Chief Mangosuthu G. Buthelezi has trouble playing second fiddle.

★ ★ ★

As governments around the world tighten their belts, the squeeze is being felt at embassies. Less lavish parties, and the crystal for the champagne, although not yet in hock, is less ubiquitous. High-gloss glitz is out.

★ ★ ★

Here are some interesting statistics: the number of malpractice claims per 100 U.S. doctors is 14; malpractice claims in Canada total two per 100 doctors. The average payout in the U.S. is \$263,000 and in Canada \$37,000. When, recently, X-rays showed that my beloved needed another operation because the surgeon had left a sizable drill bit in her body, Mrs. Tuyl declined to

sue. To err is human, to forgive costs money. We're making the drill bit into an annual Christmas tree decoration.

★ ★ ★

Mr. Terry Liston, a retired general, explains why Canadians can be mobilized in support of military peacekeeping roles: "We're a nation of

Boy Scouts and missionaries. We want to do good and we want to be seen doing good." Ain't it the truth.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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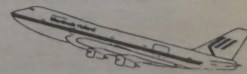
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## Editorial

# Competing for the gold has value

I was sitting at a table where two Christians were arguing the pros and cons of competing as an athlete in the Olympics. The one felt that the sacrifice demanded by taking part in a sport at the international level was excessively high and that a gold medal is not worth the huge expense of time and energy. The other argued that athletes receive satisfaction from the sport itself as they enjoy stretching their capabilities, and that Olympic competition simply caps the whole endeavor.

Is it right for people to be so absorbed in limited, repetitive training? the one asked. The other said that many athletes are well-rounded individuals with many other interests. But look at what happened to Nancy Kerrigan, the one answered. Surely that indicates that people

get carried away with competition. What happened to Kerrigan is an exception, the other one answered.

And so the discussion went on, and as I listened I could see both points of view.

## A positive view of sports?

Automatically my mind switched to what the Apostle Paul said about training, running and reaching for the crown. Of course, Paul was using sports, even boxing, as a metaphor. He did not urge Christians to become Olympic athletes. Paul was talking about spiritual training. But nevertheless, he could have used a disqualifier to indicate that, although he uses competition in sports as a metaphor, he does not approve of it. No such disclaimer is made, however. It seems that Paul has a fairly positive view of athletic ability and training. Maybe he enjoyed watching a few races in Athens?

Or is Paul not so positive, after all? In 1 Timothy 4:8 the apostle comes out with a statement that I have heard quoted in the past against getting involved in any physical exercise. Some of our forefathers were quite proud of their stiff joints and underdeveloped muscles — a sure sign of spiritual discipline. The King James translation was helpful for their position: "For bodily exercise profiteth little: but godliness is profitable unto all things." Why bother with something that has little profit? was the argument. Paul might as well have said that physical exercise is useless.

The New International Version took away that argument, however. It says: "For physical training is of some value, but godliness has

value for all things, holding promise for both the present and the life to come." I don't know the Greek original, but I have a hunch that the newer translation is the better one. It certainly fits Paul's use of the sports image.

## A legitimate but limited place

Maybe we have to acknowledge both the pros and the cons of highly competitive sport without completely condemning or extolling it. Paul is right, physical activity has some value. But its value is not as great as training in godliness, because the latter prepares for all times, the present and the future.

If physical training falls within godliness training, there should be no problem. The godliness emphasis will see to it that the athlete does not lose sight of the fact that he or she is an image bearer. Physical training and winning will not become the be-all and the end-all.

Winning the gold medal at the Olympics has some value, but winning the crown of glory when Christ returns is far greater. The nice part about the crown of glory is that it is not handed out to just one winner but to all participants who cross the finish line. And the competition is not against others or at the expense of others, but it is against sin and the devil. Both of these we may freely hate and destroy without doing damage to the creation.

As for other runners like us, we can work co-operatively with them, encouraging them when they stumble and cheering loudly whenever another gold medalist streaks over the line. No need to smash kneecaps.

BW

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# Is prayer an admission of being stuck?

In the United Nations' department of peacekeeping operations in New York, the daily 10 a.m. staff meeting is known as "morning prayers." Why is that? Because peacekeeping has become a pretty hopeless task, and all peacekeeping strategists can do, apparently, is pray.

Notice how prayer is seen as a last-ditch effort in this terminology. When all else fails, close your eyes and start talking to some higher being. The practice is not uncommon elsewhere. In our society prayer has become a first-aid kit, a spare tire, an ejection seat. "Well, there's not much we can do in Bosnia this morning, friends. Let us bow our heads in silent prayer."

People who are accustomed to solving their problems without God will not experience much satisfaction from such emergency praying. Their spiritual self-determination has effectively cut them off from the network of communication between earth and heaven.

The myth of human autonomy won't die even though the evidence of its demise is piling up all around us.

Instead of calling the a.m. staff meeting "morning prayers," United Nations personnel would do better to start those meetings with prayer and to continue their work in the spirit of prayer. They would long ago have put the finishing touch on a comprehensive peace in Bosnia.

BW



## Agriculture / Letters

## Don't use decay as attention grabber

Some years ago an oil company ran a TV ad showing how anyone, anywhere, can use his or her credit card to pay for gas. The ad portrayed two young people, handcuffed to a police officer,

reaching for their credit cards to pay for gas.

Another ad from Sears had a practically nude couple pop up from time to time to announce attractive bargains

through the company's cost cutting.

I contacted both companies, asking them to withdraw their ads because they were using "the decay of society" to draw attention to their products.

Now I'm asking CC the same in regards to an ad from Eskerhazy Publi-

cation because it uses pot as an attention grabber. Perhaps society finds amusement in using drugs and moral decay as "only natural." I would like to think that as Christians we hold a different view.

John Boonstra  
Telkwa, B.C.

## Rural Routes

Maynard  
Vander Galien



## Packing them like sardines

Ontario experienced its coldest January since 1920 as wind chill warnings equivalent to -30 to -40 C in the south and -50 C in the north were issued. On Jan. 27 at 5 a.m. our thermometer registered -38C. Fortunately there was no wind. Outside, sound carried for miles. But it was very comfortable working in the dairy barn where one of three ventilation fans purred softly at low speed.

A number of times during the month I thought about a conversation I had with a young woman at an agriculture convention in Toronto two years ago.

She was sitting directly across from me at the convention luncheon. I judged her to be a hardworking serious woman in her mid-20s. She told me she was a city girl who had just recently taken a job with an agriculture-related company and was at the convention promoting the company's products. She enjoyed the work immensely and said farmers were a great bunch of people and were very friendly.

## Getting to know barns

One thing bothered her, though. She said she had never been on a farm and didn't have a clue about what the inside of a barn looked like. "When I drive outside of Toronto and see some of those really long and large barns in the country, I often wonder how the farmers keep the little cows (she meant calves) warm during the cold winter months.

"I never see any chimneys. How do they heat the barns? How do you heat your dairy barn?" she asked. "How do you keep the little cows from freezing?"

I kept a straight face and told her the "little cows" are called heifer calves and dairy farmers usually house them in a calf barn or in the back or side of the main dairy barn where it is always nice and warm.

She was baffled when I told her farmers do not heat their livestock barns with furnaces. It's not necessary and would be a real fire hazard. She was even more confused when I said my biggest worry during the winter months when the cattle are housed inside is if the power goes off for a couple of hours and the big ventilation fans stop running.

"If I notice the power off, I immediately go to the barn and open the hay loft doors, some windows and maybe even a door if it's not too windy. Things can get pretty sticky inside a barn when the fans quit. The ceilings are wet and moisture drops onto the animals. The temperature soars to an uncomfortable level. It's very serious. It's a farmer's worst nightmare. That's why most livestock, poultry, hog operations, or whatever, have standby power generators."

## Body heat

The woman listened intently.

I went on: "Most livestock buildings are kept at a certain temperature by three or more large ventilation fans which suck the moist, smelly air out of the barn." I tried to explain it as best as I could.

"So how do the barns get so warm that you need fans?" she asked, looking very puzzled.

"The animals in an enclosed building keep the building warm via their body heat. If you put enough people in a room they'll also bring the room temperature up, right?" I tried to stay polite.

Her eyebrows raised a bit. "You mean to say you pack the cows and calves in the barn like sardines in a can?" she exclaimed in astonishment.

Maynard Vander Galien is an Ottawa Valley (Renfrew, Ont.) dairy farmer and newspaper columnist.

## Uphold the honor of Ukraine

Scanning the Feb. 4 issue of CC, my attention was drawn to Carl Tuyl's reference to Ukraine in "Press Review."

It should be noted that Ukraine never was a province of the Soviet Union as stated by Tuyl. The Soviet Union was comprised of 15 republics. Ukraine was one of them. Ukraine was one of the first members of the United Nations, just like Canada and the Netherlands, and was recognized as an independent country.

Not only continually negative views

but also erroneous, dilapidated statements lead to the degradation of moral and spiritual values.

As Christians, let us give a hand to this struggling country, a country that for centuries defended western Europe from the eastern hordes, including the Evil Empire (the Soviet Union).

We owe that much to Ukraine and ourselves.

P. Baran  
Dorion, Que.

## Wrong to insert word

When I came home from a weekend conference on "Serving Christ in the Nineties," I found among my mail the current CC edition (Feb. 18). When I checked my letter regarding the church, my astonishment regarding a particular word inserted by the CC editor turned initially to fury, the reason why I delayed sending my response.

I, in my letter, on purpose, had refrained from any reference to the type of community we belonged to in the

mid '70s. You, however, inserted the word "commune," a word which I hate. To me the word "commune" is associated with hippies, free love, smoking pot and in general disreputable conduct. With a few families we did try to do some matters co-operatively and in a communal fashion, but this did not make a commune make: our main collective efforts concerned worship services.

Bert Hielema  
Tweed, Ont.

## Don't ascribe too much to 'common grace'

How do the Kuyperian teachings on the antithesis and common grace relate to our Reformed view of life and the world? (See articles in the Jan. 28 issue.) Should we rethink these formulations?

In the Kuyperian concept of the antithesis the root word "thesis" refers, I'm sure, to the Christian confession grounded in the biblical story. To the extent that we are obedient to the Scripture in our thought, profession and actions, to that extent we uphold the thesis.

The antithesis, therefore, is that which ignores, denies and/or opposes the truth of Scripture.

Scripture teaches that God has through the ages restrained the ugly results of humanity's fall and withheld his judgment against sin (Acts 17:30), while his goodness continually calls people everywhere to repent (Romans 2:4). To some this is known as God's common grace, to which they attribute the good that unregenerate people can

do.

While affirming God's restraints on the results of sin, Dr. Henry van Riessen in his book *The Christian in the Secular World* contends, along with other neo-Kuyperians, that we must not ascribe too much to "common grace." Rather, we learn with Calvin that it is because God has created all of humankind in his own image which enables even unregenerate men and women to perceive the truth and "open up our understanding of creation" and culture.

In his address to the sophisticated and pagan Athenians, recorded in Acts 17:22-31, Paul shows that he understood this well. "We are God's offspring," he said, "and in him we live and move and have our being." This sense of the divine, as Calvin called it, explains how and why all of humankind still retains a knowledge of the truth, even though in rebellion many strive to suppress it and by their "evil ways prevent the truth from being known" (Romans 1:18). *Continued on p. 6...*



## Letters

## 'Common grace'

...continued from p.5

Rethinking these matters in the light of Scripture, we should see that the real commonality among men and women is the creation of us all by the one God, before whom all will eventually bow. With this universal consciousness of

God in mind, the Christian can meet the unbeliever and call him to an acknowledgement of the truth. The Apostle Paul did that in a most persuasive way on Mars Hill.

Awareness of the antithesis gives us the discernment to counter the errors of dualism

and synthesis implicit in modern thought. We must not compromise the biblical message even as we work alongside those who believe in gods that we reject as false.

Arthur Davies  
Holland, Mich.

## Nothing is guaranteed except God's promises

It was refreshing to read Henry Wildeboer's article on the church's need to move from maintenance to mission (Jan. 14). I appreciate his courage to challenge us by asking some basic questions. His closing remarks are an oasis in our church wilderness.

What triggers this letter is John Bolt's article. Bolt appreciates a heightened sense of mission at the local level and says it needs to be encouraged. That statement is positive but far from prophetic.

Bolt's finger is raised at those among us who make disparaging remarks about a mere maintenance ministry and at those who degrade sin, conversion and holiness. Many readers will thrive on that one. I refuse to believe that there is anyone among us who says that sheep don't need feeding, and

all of us wrestle with sin, conversion, reconciliation and holiness.

The clincher comes in the following statement: "If correction is needed in the Reformed community in North America it is our failure to live out our own vision as fully, as consistently and as enthusiastically as we should." A statement like that makes me cringe and pray, "Lord, help us."

## Go on in faith

My faith in "our vision" is shrinking by the day and I believe it's time to shelve that vision because it means many different things to many different people. Perhaps we could take it off the shelf 25 years from now to see what we can do with it. By that time it will have lost most of its baggage. In the meantime, we can

move on in the assurance of God's promises.

One of our children said to me some time ago, "Nothing is guaranteed in this world." That stunned me. We looked at each other for a while. She walked away and said, "We can go on only in faith."

Yes, Dr. Bolt, we need to reconfirm our commitment to education and social witness that is Christian, but we need not work harder. We must allow the Spirit to work among us.

It's with pain that I write that your article was neither charitable nor helpful. Not that I see your article as an argument against mission, but since I'm in a spot where, as they say, the rubber hits the road, a breath of fresh air would be helpful.

Evert Wassink  
Forest, Ont.

## While the theologians debated...

It seems to me that Dutch businessman and evangelist Johannes de Heer (1866-1961) merits a wider coverage than that given by Bert Witvoet in his editorial "There's a line running through history" (Feb. 11).

Johannes de Heer (John Gentleman was his nickname) was a Dutch businessman of strong Christian persuasion. He lived in Rotterdam and sold house organs (harmoniums). Their sound was produced not by pipes but by thongs or lamellae, just as in mouth organs. As a result they were compact, lightweight and rather inexpensive. An added advantage was that they never needed tuning.

Johan de Heer realized that

he would automatically promote the sale of his organs by providing music at the same time. To that purpose he travelled extensively through England and Wales to collect rhythmic revival songs. Upon translation of these into Dutch he published his famous volume of about 750 hymns, still widely used interdenominationally in the Netherlands and even here in Canada.

## Wearisome debate

But this is not the end of the story!

In the Reformed churches of the Netherlands that had split from the state church, a tiring debate was going on whether one should sing only psalms, or use psalms and hymns in the worship services.

It happened that most Christian homes that could afford it were equipped with an organ sold by Johannes de Heer, as

well as with the music from his hymnal. So after attending a church where the singing of hymns was taboo, the whole family would group around the organ and sing enthusiastically these forbidden fruits of the Spirit. I vividly remember it — it was very inspiring indeed.

The bitter irony of it all was that while the theologians indulged in a seemingly endless debate about these general Armenian hymns, de Heer's hymnbook to date has sold about one million copies. In other words, this collection of Christian hymns became a national heritage of the Dutch-speaking people around the world and a monument to Dutch theological misreading, incompetence and ineptness.

Is there a lesson in all this for us?

Bruce Bokhout  
Don Mills, Ont.

## Daily bread economics

Bert  
Hielema



## Our new bread machine

Let me take a break from such things as the ills of the world, the economic outlook, and the governments who so stupidly tried to cut taxes on tobacco. I faxed a letter to my MP expressing my outrage on this, but... well, let's not talk about it. It makes me mad.

Let me instead write on something we do almost every day: eat bread. Yes, I mean those slices we consume, covered with butter and jam or cheese or just plain. Late last year we bought a Bread Machine, on an impulse, together with a book, "The Breadman's Healthy Bread Book." Of course I wonder why it is called 'Breadman' and not 'Bread Woman' since there are more women who make bread than men, but that is again one of the mysteries of life.

I used to make bread. For almost 10 years from 1973 to 1983 each week I baked 4 large loaves. Somehow the pressures of a growing business and a change in our diet from yeast-bread to yeast-free bread changed all that.

I must say a Bread Machine is a miraculous device. Baking bread is now so easy that it is almost magical. I just put in yeast, flour, oil, honey, water, push the button and that's it. After four hours we have an aromatic loaf of a fresh-as-can-be bread bursting with the goodness of whole grain. I also add a few tablespoons of gluten flour and some milk powder and throw in a couple of eggs — why not — and a bit of extra canola oil so that the bread stays fresh longer.

I experimented a couple of times with a sourdough recipe and now bake a perfect sourdough loaf that is infinitely more tasteful than the commercial variety which costs \$2 for 10 slices and is dry and tasteless.

I am very energy conscious and baking our own bread saves energy. Most breads are baked in Toronto, are sliced and packed there and transported by truck to a store. Before we bring it home it is thus handled by at least five persons: a baker, a packer, a truckdriver, a store attendant and a cashier. So the process involves a large amount of fossil energy and human handling. Baking your own cuts most of this out. I am now thinking of eliminating another phase by buying grain from a local farmer and getting a small stone mill so that I can mill my own flour when needed and so get the freshest ingredients possible.

I don't have to tell you about the goodness of whole grain breads: they are high in fibre and a good source of complex carbohydrates, B-complex vitamins and minerals. Whole grain bread also has valuable oils that are low in fat and are cholesterol-free. In many ways we are what we eat: chances are great that if we eat healthy foods we will be healthy. I don't use refined flour which is enriched with four ingredients, but is, during the milling process, deprived of 26 essential nutrients, which are retained in whole grain.

Our Bread Machine makes baking a pure delight. I think that the machine pays for itself in less than two years and we are just the two of us. If your family has a number of children, the investment is paid for in less than one year while the return in healthier bodies is incalculable.

Bert Hielema lives in Tweed, Ont. He might even try to grow wheat — which however presents the problem of threshing the grain. How do I go about that? Any ideas somebody?



## Videos

By Marian Van Til

**The Best Family Videos for the Discriminating Viewer**, by Quentin and Barbara Schultze. 1st edition, Chicago: Northfield Publishing, ©1994. ISBN 0-8024-7321-0. Softcover, 202 pp. \$5.99 US. Reviewed by Marian Van Til.

This palm-of-the-hand-sized book will be welcomed by parents, church youth group leaders or educators who are looking for guidance in selecting wholesome video movies which are suitable for viewing by children and young people. Quentin Schultze is a com-

munications professor at Calvin College, Grand Rapids, Mich., and Barbara Schultze is a home-health nurse. With the admitted help of their 11-year-old daughter and 13-year-old son they have compiled brief profiles of some 300 contemporary and 100 classic films.

Information on each movie includes: a one-paragraph plot summary; its release date; the rating it bore when in theatres ("Family," "PG," etc.); their own assessment of the film, expressed with both a phrase and a letter grade ("Bring it home to your gang; A-"; warnings about content ("language"; "mild violence"; "adult situations and themes"); a one-word "topics" summary ("death," "adolescence," "romance"); suitable audience ("adolescents to adults"; "young children"); the film's director; and its leading actors.

### 'Nothing good from Hollywood'?

The Schultzes embarked on this project because they contend that the common complaint, "There's nothing good coming out of Hollywood," is

simply not true. Rather, they say, "the problem is abundance, not scarcity. There are so many films that it's almost impossible to keep up with them."

And because most films these days have a second life on video, movies are now available for home viewing by people of all ages. "But how many parents have the time or energy to figure out which movies are worth seeing?" the Schultzes ask. Their family video guide should considerably help parents who previously had no idea where to start. On the whole the Schultzes have done a good service for the growing number of Christians who have VCRs and rent videos. (It should be noted that their guide is aimed at families in general and not exclusively at Christians).

### Subjective criteria

Having seen many of the films they profile, I have no serious arguments with what they've chosen to include (an exception: I would have left out *Radio Flyer*, which I think sends an entirely wrong message about dealing with child abuse). I'm particularly glad the Schultzes included both classic films and some foreign ones which deserve to be seen by North American audiences.

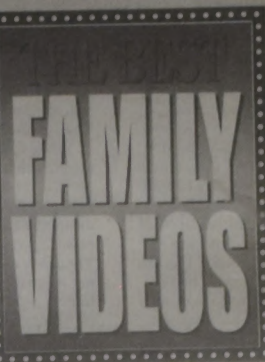
In that regard it's obvious this guide is geared to an American audience. The Canadian films are referred to in the introduction along with the other "foreign films"; and there's a minor if irritating attempt at humor in the stereotypical use of "eh?" ("A Canadian family flick—eh?") to describe *Toby McTeague*—which happens to be about dogsledding in the Great White North.

On the whole my objections are based not on what films were selected but on the con-

clusions drawn about them. *Radio Days*, for example, is given a B, while *The Silver Chair*, an excellent adaptation of one of C.S. Lewis' *Narnia Chronicles* is given only a B+, and a shallow if romantic film like *Sleepless in Seattle* is given an A-. It's not always easy to draw connections here between the verbal plot synopses, which often contain value judgments, and the letter grades (indicating quality) assigned to particular films.

While the Schultzes do define some standards for what

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Quentin and Barbara  
SCHULTZE

they mean by *best* family videos, undoubtedly such judgments still rely on personal taste as well as objective criteria.

### Enforced superficiality

The major flaw of a guide such as this is its enforced superficiality. In one paragraph it's simply impossible to convey the kind of nuances and subtleties that are helpful, and often necessary, in making a decision about whether to rent a film or not. Nor does a catch-all phrase like, for example, "adult situations and themes" convey that such "situations" might mean something quite different from one film to another.

Having said that, and keeping in mind the limitations such a guide imposes, Christian families who regularly look for movies to rent would do well to buy a copy of this guide.

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Church, Marian Van Til, page editor

## New Catholic catechism in English finally being published

Marian Van Til

OTTAWA — By Pentecost (May 22) English-speaking Catholics should finally be able to read their new catechism in their own language. The original French version came out in 1992 and was the first major revision of the Catholic catechism in literally centuries.

*The Catholic Register* reports that Cardinal Bernard F. Law of Boston, who was assigned to oversee the English translation process, "had a basic English version in hand when the Pope unveiled the original French edition in

December 1992." However, that version, which had been translated by Fr. Douglas Clark of Savannah, Georgia, ran into some resistance when it was sent out for review by other English-speaking bishops.

While Law said Clark's translation was a "magnificent service" to the church, "after February 1993 [it] seemed to disappear in the Vatican review process," reports *The Register*. Though Vatican officials would not discuss exactly why, they hinted, says *The Register*, "improvements were needed in several areas: the use of in-

clusive or gender-neutral language; the international variations in English usage; scriptural translations; and references to canon law."

### 'Incultured text'

Austrian bishop Christoph Schonborn, one of the handful of men responsible for the catechism's various editions, summed it up by saying, "Father Clark has produced an incultured text, but not a translation. It is true that the catechism must eventually be incultured. But he brilliantly did the second step without

doing the first." Schonborn added: "Doctrinal issues are involved."

*The Register* interprets that to mean that "the Vatican may have expected a more literal translation, one that matched the French in phraseology and not only in meaning."

Clark and others have defended his translation into "plain English" as opposed to a "transliterated 'Franglais,'" pointing out that a too-literal translation can distort original meanings.

At any rate, changes acceptable to the Vatican have now

been made and the English translation is in the process of publication. It will be available in Canada through the auspices of the Canadian Conference of Catholic Bishops.

Oddly, perhaps, the catechism has been available for some time in Italian, Spanish, Portuguese, German, Catalan, Slovenian, Maltese and (partially) in Romanian — English being the only major language in which it has not yet appeared.

## Duty to the community?

LONDON, England (EP) — A Congregational church in north London has been used for a rock musical in which the pope dies after being seduced by a naked nun in the Vatican. The play, "Bad Boy Johnny and the Prophets of Doom," was approved by Janet Wootton, minister of the church, but was criticized by Catholics for being in poor taste. Wootton said she did not know the play included nudity and said she would ask the director to change that. The minister said that allowing the church to be used for various performances helped fulfill its "religious duty to care for the community."

## Women still have to be quiet in Jerusalem

JERUSALEM, Israel (EP) — Israel's Supreme Court rejected an appeal by women seeking to overturn religious laws which discriminate based on gender. The Jan. 26 action means that Jewish women will continue to

be forbidden to join men at Jerusalem's Wailing Wall in such activities as praying aloud and reading from the Torah. Women must pray in a separate section at the Wall, and must keep their voices down.

## Mongolian court overturns a portion of new law limiting Christian activities

WASHINGTON (EP) — The Mongolian Constitutional Court ruled Jan. 12 that portions of a new religion law violate Mongolia's Constitution. The law would have severely restricted Christian activities in Mongolia.

The court struck down portions of the law which banned Christian work outside of church buildings, prohibited religious activities by foreigners and required government regulation of churches and monasteries. The court said such requirements could not be upheld because they violated

basic human rights.

However, the controversial "Law of the Mongolian State Concerning Relations with Churches and Monasteries" still contains several other provisions that will severely restrict the practice of Christianity and other minority religions within Mongolia.

For example, the law grants the predominance of Buddhism. It also contains a vague prohibition against religious activity that is "in any way against Mongolian customs" or tradition. The law also allows the government to control the

location of churches and the number of clergy. It also forbids any Christian meetings in state-owned premises — a problem in Mongolia, where most property is government-owned.

The law now goes back to Parliament, which may review either the three paragraphs ruled unconstitutional or the entire law.

The law was aimed at the fledgling Mongolian Christian community, estimated at up to 2,000 members, which began barely three years ago with less than 10 known believers.

## Longtime leader of National Association of Evangelicals steps down

WHEATON, Illinois (EP) — Dr. Billy A. Melvin has announced that he will retire as executive director of the National Association of Evangelicals (NAE) on March 31, 1995, completing 28 years in the association's top post.

Under Melvin's leadership the association has grown by 70 per cent and today represents some 50,000 local churches from 75 denominations. All members must subscribe to a Statement of Faith which requires belief in the Bible "as the inspired, the only infallible, authoritative Word of God."

The Christian Reformed Church joined the NAE in 1988, and Melvin has on various occasions addressed the Christian Reformed synod on behalf of the NAE.

Melvin stated that one year ago he had shared with the NAE executive committee his desire to step down in 1995. He has since been working with the committee on a revision of NAE's organizational structure in light of his retirement and the association's preparation for service into the next century.

"He has effectively brought

evangelicals together and helped us appreciate the value of united action," said Dr. Don Argue, NAE president. "As a true Christian statesman, he has had an impact on all of our lives. The imprint of his convictions and vision for the evangelical community will forever be a part of NAE's history."

A search committee has been named to find a replacement for Melvin. According to Argue, the committee will bring their recommendation to the 1994 October meeting of NAE's board of administration. If elected, the new leader will assume office immediately following the association's 53rd annual convention on March 5-7, 1995, at which time Melvin will conclude his service.

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## Are magazines on the way out?

*By now everyone has heard about the coming "information highway." For most people it is a mysterious concept; we have difficulty understanding its implications. What is clear is that it will deeply affect the way in which we will receive information in the future. Will there still be room for newspapers and magazines? In her observations in the United Church Observer of January 1994 Muriel Duncan has this to say:*

"We sat there unhappily: 25 magazine people in a conference room that could have held 60. We were listening to a publishing expert, George Platt, tell us how most of what we knew about magazines was going to change in the next 10 or so years. Attendance was low, the expert said, because we aren't facing up to the change that is coming.

"The information highway is coming and we'd better be on it.

"He is probably right about magazine people; we would prefer to deny it. We don't want to hear that print will be replaced by some sort of desktop computer-TV-phone hybrid. We don't want to think about being 'wired' by 2010.

"But inevitably, big business is embracing the new digital communications media, Platt says. Publishers are getting

together with computer firms and entertainment giants to change the way we receive information.

"Maybe so. Maybe we will all want to click on a machine that allows us to communicate with information holders rather than curl up with a magazine. Advertisers will be able to get immediate reactions to their presentations; editors will be able to talk online with readers. And editors will be working with actors, directors and producers.

"But another speaker at the same conference held out more hope for the future of print magazines. Roger Black, a magazine designer of international reputation, agrees that we are in the midst of some transforming times. Readers have shorter attention spans. They look at a picture, read the title, the caption and a bit of

story before their restless eyes jump off the page, Black says. They don't watch whole television programs so it is hard to get them to read whole stories.

"And yet print has futuristic characteristics of its own. After all, Black says, it is the original interactive medium. You read at your own pace; control when you read it; take it with you as you walk around. You don't need batteries and it is much cheaper than electronics.

"Yet, strangely, all this talk of change doesn't seem as threatening as it might. Predictions have a way of running into human nature and getting a little bent. For example, interacting all day with machinery may leave people hungry to caress a printed paper page.

"Moreover, we don't have to let change wash over us helplessly. Change, or chaos even, shakes the establishment. It opens up spaces to let more people get into the action. So we can have some say in both what we are going to read in the year 2000 and how we're going to read it (just as we can influence what the shape of our church could be.)"

## CANADIAN CHURCH SCENE

Jacob Kuntz



## The job crisis

*"In a jobless world, how do we serve God in our work?" asks the editor of Presbyterian Record (February 1994). He struggles with the problem that more than 1.5 million Canadians are out of work, and that it doesn't seem as if there will ever be work for all those people in the future. We quote the following paragraphs from his article:*

"As we struggle out of a prolonged recession, what becomes painfully clear is that in the new world we are entering there simply isn't enough work to go around any longer. More and more, we hear the phrase 'jobless economic recovery.'

"Outside of one experience during my university days when a summer job fell through, I have never worried about unemployment. I have always had more work than I could do — enjoyable, meaningful work.

"Not so my children. As they move through high school and university, they become increasingly anxious and wonder if they will find anything to do when they have completed their studies. It means nothing that they are better educated and more skilled than I was.

"Free trade agreements, such as those recently concluded between Canada, Mexico and the United States, may be good for the economy, but they won't necessarily provide more jobs. The consumer may enjoy better products at lower prices, but with it often

seems to come lost jobs, devastated communities and bankrupt governments. The challenges to work posed by automation in the '50s and '60s now seem small, almost trivial.

"Sooner or later, we must face tough issues; for example, the justice of two members of a household each holding down a job when none in other families can find work. In our world, plenty of work exists to be done, especially in the social realm, but there's no money to pay for it. But does that make the work any less important or worth doing?

"Our best theological minds should zero in on this task, not from an economic or monetary slant, but theologically. Because, in the end, the real solutions to our problems may not lie in economics or politics but in theology — in questions of greed and sharing, of stewardship, community and human worth. In these times, we need the best counsel the church can give. Railing against free trade agreements will not satisfy.

## The ongoing struggle about gender

*In 1993 the General Conference of Mennonite Brethren Churches in North America rejected, by a small majority, a proposal to allow women to become leading pastors in Mennonite Brethren congregations.*

*The decision did not do much to promote peace in the denomination. In a letter to all congregations, dated Jan. 5 and published in the M.B. Herald of Jan. 21, 1994, the board of faith and life admits "that we remain deeply divided on the issue of gender and leadership." The board asks, "Where shall we go from here?" and answers that question in the following way, useful not only for Mennonite Brethren readers:*

"First, the board of faith and life asks all of our North American members to respect our decisions on gender, ministry and leadership, whether these decisions were made in 1981 or 1993. Thus, every con-

gregation in the General Conference of Mennonite Brethren churches is urged to be active in drawing women into all spheres of service, ministry and leadership with the single exception of the leading pastorate.

"Second, let us not compromise our longer term General Conference process of

working toward consensus on this issue. It would be unfortunate if local congregations, and regional and national conferences now put the matter of gender, ministry and leadership on their own agenda for decision. Rather, let us continue the discernment process in ways that promote dialogue among us and help us to achieve a higher level of consensus as a General Conference.

"Third, let us commit ourselves to respectful solidarity around our common allegiance to Jesus Christ as Lord and our desire that the Bible be our rule of faith and life. God desires to complete God's good work among us. That good work must include a higher experience of covenant unity around that which is essential, and a respectful tolerance in those matters which are not. May God grant us the wisdom to discern the difference."

*Jacob Kuntz is a retired Christian Reformed pastor who works part time as chaplain in Holland Christian Homes in Brampton, Ont.*

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## Jesus was astonished

Jennie Visser

I met him at Spencer Creek, sitting in a secluded spot quietly dangling his fishpole. As we exchanged greetings and remarked on the peacefulness of the morning, a loud clamor of voices erupted down the creek.

The path along the stream edge led into a wilderness of tangled weeds, cattails, sedges and rice. Burr reeds were plentiful all around and stuck to my socks; nutlets pricked my skin.

"I suppose the noise distracts the fish from biting," I observed. He didn't think so: "Sometimes they bite, sometimes they don't." He smiled — his grin noticeably crooked. "Well, one can feel safe and comfortable here — you've chosen an ideal place," I answered.

"Yes," he mused, "it's not as dangerous and noisy as Cootes Drive, to say the least."

"Do you come here often?" I asked.

"Not since I got out of the hospital. While visiting my daughter last spring, crossing the Cootes, I was hit by a motorcyclist. Was in that build-

ing there." He waved with his hand in the direction of McMaster Hospital. "It was painful; my old bones don't repair themselves so easily."

He grinned again, the oddity of his crooked smile holding my attention; it embarrassed me to think he had noticed.

I wondered if the deformity was caused by his accident. Well, it was none of my business, I thought, as I prepared to move on. The old gentleman seemed to sense I was ready to leave.

"I'm out for some cattails and other ornate weeds," I said by way of explanation as I started to move away.

"Stay awhile," he said, "Didn't I see you in Hamilton Christian Reformed Church?" I was surprised at this, for I certainly had no knowledge of seeing or meeting him.

"I do frequent the services off and on," I replied, "but I'm not a member there."

"Neither am I," he informed me. "But I'm staying with my daughter; recuperating so to speak. She brought me here this morning — thought the sun and fishing would restore a bit of fortitude. I am supposed

to be an expert, according to my fish stories," he chuckled. "I live in Thornhill."

"How thoughtful," I observed, "she brought you to a great place. The number of cars I see here on Sunday mornings testifies to that. It seems to be a fishing paradise."

"The people are not so paradise-like," he reflected, as just then the loud noise of foul language echoed again through the morning stillness.

I replied, "Fish aren't attracted by that, I daresay, but I think your company of fishermen are moving farther up the creek."

"Ah, but neither are people attracted by such language," he said. "That I learned well in the hospital. I had a roommate who always shouted 'Be quiet' when the nurses and doctors

were talking in the hallway. We were right across from the resource station."

"Yes, people can be nasty," I agreed, "I suppose the weakness of body aggravates discontent."

"Nicely put," he thought, "One of my experiences with that roommate was rather startling."

"Tell me about it," I encouraged.

"He was a Christian Reformed Church man too," he continued, as if he hadn't heard my comment.

"We didn't get along, I confess, because his constant smile was repulsive to me. I agree with what you said — when the body is weak one tends to become disagreeable, and I suppose I picked on his grin since my own is a bit crooked."

"But he was terribly argumentative about church issues, and that bothered me. It

became an obsession with him. He thought I should have done better when I was a synod delegate. I had told him with a bit of no-good pride that I had been a delegate. I guess I turned him off," he brooded.

"Anyway, that's not what surprised or annoyed him. He thought I was a dummy; he found my observations 'ridiculous,' and he used that adverb repeatedly."

"You must have had quite a time with him," I empathized.

"No, not really. Most of the time I was drugged and sleepy. I had a great doctor. He was the surprise that changed us both.

"I was a bit confused. Did he want me to...?"

"He took my hand and said, 'Look, I have to be on that plane which will not wait for me, but I have time to be thankful with you.'"

"Then he knelt at my bedside and thanked God for my recovery, and I added a line for his safe journey and return, in Jesus' name. He left saluting me with a wave of his hand.

My Christian Reformed roommate sat up straight in bed with a consternation that nearly made him explode. "A Muslim Turk," he scoffed. (The doctor is brown-skinned and his accent indicates he wasn't born in Canada.)

"I could feel his irritation, but what hit me that very moment was the Bible story of Jesus with the Roman centurion in Capernaum. I felt as though it was happening again."

"I smiled somewhat weakly in return, for just that morning I was graced with a headache that didn't agree with the Tylenol I'd been given. I reached out for his hand and said, 'Well, Doctor, then I want to thank you for all you've done for me.'"

"Thank me!" the doctor exclaimed. "Why, I've merely done my work with you. Don't thank me for your healing, but... — he raised his hand and pointed his finger upward."

"Certainly, Doctor. I do that," I said happily, for I had not noticed he was likeminded. 'I do that every morning.'"

"Then why not now?" he asked.

"I was a bit confused. Did he want me to...?"

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Art White



t's two hours before noon in Windsor and I won't be bedded down in Saskatoon until half a day's worth of plane rides and

waiting interminably in airports.

For the last 40 hours or so I've been the registered occupant of an extra comfortable, 15th floor, double-sized room with a stunning, panoramic view of ore boats below and Detroit's handsome, sometimes beautiful waterfront face before me. Especially at night, this city is a sight to behold.

I'm here through a quirk of conversation upon registration when a disgruntled patron, with three gold rings on the hand nearest me, was berating Hilton's mannerly staff for offering him a suite with a pull-down bed (of all things) for which he loudly demanded an exchange.

"You handled that well," I observed when the desk man turned his attention my way. A conversation ensued with a cathartic effect, such that I ended up with the key to that same "sub-standard" room, whose posted price exceeded the total of my speaker's fee, *per diem* and new shoes combined!

With all this solitary time on my hands, I got to thinking there are countless millions in the underbelly countries of the world for whom these two days lodgings represent a year's income or more, not to mention: morning toast and coffee at \$8.95; \$16.86 for a club

sandwich and a draft beer; or that late-night can of cola from my minibar at \$2 plus tax.

Is this extravagant? Is this decadent? Is this *obscene* in the world of concrete-and-brass,

terrazzo-and-plate glass, handsomely-appointed palaces to rent?

## Enforced estrangements

Those of us who walk from meeting place to eatery to bedroom to eatery to limo to airport to home, do so with an awareness of its enforced estrangements, yet with a practical ease which bespeaks our preference for the perks and civility of it all.

"Did you enjoy your stay?" they ask with predictable regularity. I say, "Yes" (although my bed sheets and pillows smelled of smoker's residue and I never could assimilate the elevator's "tink" into the oft-disrupted REM pattern of my ordinary sleep).

doctor was a kingdom citizen."

He pulled the line again and said, "The doctor was a Muslim Turk, and Jesus was astonished, says the Bible. So was I."

There was a pause... His eye was on the fishing line.

"Ah! I have a bite," he cried.

He quickly snapped the line and pulled out a handsome trout.

"It's surprising what we snag at times," he said with a smile.

I nodded in agreement and admired his catch.

Jennie Visser is a retired Christian school teacher and principal who lives in Dundas, Ont.

# Praying by the window



There are hundreds of us in this elegant enclosure who must be thinking similar prayerful thoughts, and hundreds more out my window over there and there and there, in look-alike monuments to "people on the go."

Kind of impressive, the way we have organized our tribal selves into these modern trade routes and styles of life. Kind of impressive, and sad, when you think about it. Yes, *sad* that we have come this far from Eden without a deeper appreciation for the trek and what it took, by way of God's grace and human endeavor, to get us here.

Indeed, I would be fully enjoying this breath-taking, high-

priced view of ore boats plying the river and Detroit spreading majestically before me, were it not for an ugly-mannered man, out of sorts with the world and himself, one single man who at times seems legion.

As real as is the created impressiveness surrounding me, so too, is the reality of the deep infliction of humanity's hardened heart, and right now that makes me sad.

Art White, a retired pastor who lives in Clements, Ont., wrote these reflections during a pensive mood on a weekend layover in Windsor, Ont. while on a seven-city Canadian speaking tour for CareerTrack Seminars.

My companion pulled the fishing line taut and I saw his face was lit with serene joy at the thought of that doctor.

"What a great experience," I said. "How wonderful!"

"Remember," he said, fixing his eye steadily now on the stretched line, then releasing it with a sigh, "When Jesus saw the general's faith and concern for his soldier he said, 'I have not found so great a faith even in Israel...' They will come from the east and the west and take their places with Abraham, Isaac and Jacob in the kingdom of heaven." I felt my



## Opinion

# Marketing board member decries 'misinformation'

I would like to congratulate *Christian Courier* for maintaining a column called "Rural Routes." It is important for Christians to preserve contact with all walks of life, and in the past Mr. Vander Galien has done everyone a favor in providing a rural perspective. However his Feb. 4 column maintains a host of misinformation that I feel needs correction.

First of all, the Canadian Dairy Commission imported a total of 750 tonnes of butter from the U.S. for a combination of reasons:

- \* Fall milk production declined as well as the per cent butterfat content in that milk. The decline can only partially be attributed to fewer cow numbers. Many farmers blamed natural causes such as feed quality and irregular pregnancies which caused cows to produce at a different time of year. Mr. Vander Galien knows very well how closely we work with nature, and what a beautiful task that is, but it can be challenging!

- \* A 50 per cent reduction in the shipments of farm-separated cream in Ontario due to the "Cream to Milk Conversion Program;" it is anticipated that the cream quota sold as milk will be produced later in the dairy year. For these two reasons, Ontario alone produced 250 tonnes of butter less than the previous year.

- \* Finally, Canadian milk producers financed a \$2/kg

rebate program to encourage bakeries and popcorn makers to use more butter in their recipes. This very successful program increased the demand for butter by some 1,300 tonnes over last year.

If any of the above points had been the reverse, importation would probably not have been necessary. Unfortunately, that was not the case. The industry must be market responsive and therefore butter was imported, clearly showing the many aspects of orderly marketing.

## Buttery slope

Mr. Vander Galien goes on to complain about the 15 per cent reduction of industrial milk quota (milk used for manufactured products such as cheese, butter, ice cream, etc.) over the past three years. This reduction is a direct effect of a declining butter market, inclusive of all low-fat products. In the past number of years this decline has been offset by an increased market for specialty cheeses and other products.

Three years ago that market reached a plateau, but butter continued to decline. This decline was the very essence for developing the rebate program described above and which has proven its success. Five per cent more quota has been added to the system this year to respond to the demand.

I am most perplexed when I read Mr. Vander Galien's insinuation that quota reductions cause marketing boards to receive "free milk."

First of all, all marketing boards are established by an act of government to represent primary producers. I am a board member of the Ontario Milk Marketing Board. I was elected by some 700 producers and their families from my region in central Ontario to represent some 14,000 milk producers in the whole province. My 12 colleagues around the board table are also milk producers. A wall plaque in the boardroom states:

WE REPRESENT MILK PRODUCERS.  
PROCESSORS ARE OUR CUSTOMERS.  
CONSUMERS DETERMINE OUR MARKETS.

To say that the board receives "free milk" insinuates that the board (members) profit "millions of dollars" from milk "given" by farmers. This is totally inaccurate!

## Where the levy goes

When a producer ships milk over his or her quota he or she does pay an over-quota levy. This levy is deducted from the producer's returns, along with the other marketing costs and the balance is paid to the producer. It does mean that the farmer receives only about 15 cents per litre for that milk rather than the normal price of about 50 cents. This levy is then forwarded by the OMMB to the Canadian Dairy Commission. The commission uses these funds to cover the cost of exporting surplus product on the world market.

Any of these funds not required for surplus removal are either refunded to the producer or used to reduce the levy rates in the next dairy year.

I am happy to read that Mr. Vander Galien has written to the board to get the facts. It is unfortunate that that was not done sooner.

The Quebec Milk Marketing Board's name says it all — Le Fédération des Producteurs de Lait du Québec (The federation of Milk Producers of Quebec).

We also are a federation of milk producers. I hope that someday our name will reflect that, but the emphasis on the producer, processor and the consumer will continue to be the same. You, Maynard, are one of the 14,000 producers that all board members represent and we take our position very seriously.

Hans Vink  
Board member for Region 5  
Ontario Milk Marketing Board

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## Small Talk

by Alice Los



## Contemplating denominational differences

I'm afraid there was a time in my life when Christian unity did not concern me very much. I was a young and loyal Calvinist. In my book, no other brand of Christianity quite measured up. As a child I used to bicker with other children about whose minister or priest or whose church was the best. As a young adult I relished an occasional discussion along similar lines in the office where I worked, albeit in more specific and polite terms.

One young man in particular had to bear the brunt of my religious fervor. He was a Roman Catholic and I once told him what the *Heidelberg Catechism* has to say about his Sunday Mass. He was taken aback, but saved by the man behind the next desk who told us to cool it and to get on with our jobs. And we did, working together as we had to, in pleasant harmony.

Now, with hindsight, I'm sorry to realize that we never seemed to stress what bound us together in our faith, nor do I recall that either one of us ever truly regretted the different denominations or the often cool relations between them. For me, the various church buildings in town, each harboring its own flock on Sundays, were a fact of life which did not cause me any pain.

## Believers where you least expect them

Many long years have passed since those days of youthful if often thoughtless enthusiasm for the faith of my fathers and mothers. I live on a different continent. By the grace of God my faith has endured. I am still a loyal if much older and, I pray, wiser Calvinist.

Still, it has taken me a while before I finally discovered the joy of experiencing a bond with Christians from other denominations.

For too long I ignored the opportunities I was given to explore with other Christians the riches of our common faith. But once I did, I learned a lot. First of all, my holier-than-thou attitude received jolt after jolt.

That alone was a worthwhile lesson.

I also found out how many true followers of Jesus there are among the people I pass daily on the street or rub elbows with in the supermarket. Even more, I was humbled by the measure of devotion I often met with, not to mention a natural inclination to speak freely of faith in Christ. All in all, it has made my own walk with the Lord more beautiful. And if there is ever any pain about separate ways, it is softened by the respect for each other's sincerity.

Still, I'm less inclined to accept the way things are than I once was. When I think of the world around me, lost in sin and often united in its disdain for the church, especially the divided church, I cringe. And I'm compelled to pray (as Jesus did) for the unity of believers and, consequently, for a more powerful impact of our witness. One day all God's children will gather for worship in the church triumphant. And we will all be amazed to see who else is there. *Sola gratia* — by grace alone!

Alice Los lives in Eastwell, Ont.



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## Full-time shepherd

"He leads me in right paths for his name's sake" (Ps. 23:3b).

"I'm here for you if you need me." Most of us have probably offered those words to a friend in need, or heard them offered to us. One of the great advantages of being part of a church community is that there are lots of people who will be there for you if you need them, lots of people willing to step in to help in a time of crisis. These may not be people with whom we associate every day. In fact, our family and intimate friends will probably not say these words, because they are present for us whether we need them or not. But in a time of need, many caring people are willing to come into our lives for a time to give what assistance they can, if only we will let them.

Knowing that there is such a community around us can bring a great deal of comfort. For many people in my experience, Psalm 23 offers such comfort on a divine scale. That's why it's read at almost every funeral service. We want to believe that God will also be there when we need him. At a time of crisis and loss, people are comforted by the promise that God will step into their lives for a time to give what assistance he can.

### Submitting to the shepherd's crook

But I don't think that's what Psalm 23 is saying at all. Certainly, this is a psalm of comfort, presenting God as the one who provides for my needs and protects against adversity. But it also presents God as the one who directs the unfolding of my life, the one who leads me in the way which will suit his purposes and give glory to his name, and not necessarily in the way which will give me pleasure or personal satisfaction. This is not a God who is there only when we need him, but rather a God who is there at every step we take in life.

We may not pick and choose between the ways in which God shepherds us. It is all or nothing. If we are to enjoy God's protection and provision, we must also accept God's guidance. He will lead us in "right paths," paths designed to make us holy and righteous and pure. He will lead us on a journey ending in his house. The comfort of God's presence is offered to those willing to make that trip. The comfort comes as a function of allowing God to guide and direct us.

God doesn't want to be one of those friendly acquaintances whom you feel comfortable calling upon in an emergency but to whom you hardly speak when times are good. God wants to be on such intimate terms with us that he is always present, whether or not we are aware of needing him. His provision and protection are grounded in the constancy of his presence.

### No part-time crisis intervenor

In the 10th chapter of the Gospel of John, Jesus identifies himself as the good shepherd. He gives two supports for that identification. First, he is willing to lay down his life for his sheep. Second, he has a mutually intimate relationship with his sheep, so that they recognize his voice. So those who accept Jesus as their shepherd may be known by two things. First, they are willing to accept the sacrificial work of Jesus as done on their behalf. Second, they have a relationship with him which is sufficiently intimate that they can recognize his voice and desire to follow where it leads them.

Trying to make God our part-time crisis intervention shepherd puts us in the category of those thieves and bandits who try to get into God's sheepfold by some way other than through the gate. Admission to this community is only by way of a full-time relationship with Jesus.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Rev.  
Laura  
Smit

Friends  
of  
God



## A remarkable Canadian medical missionary

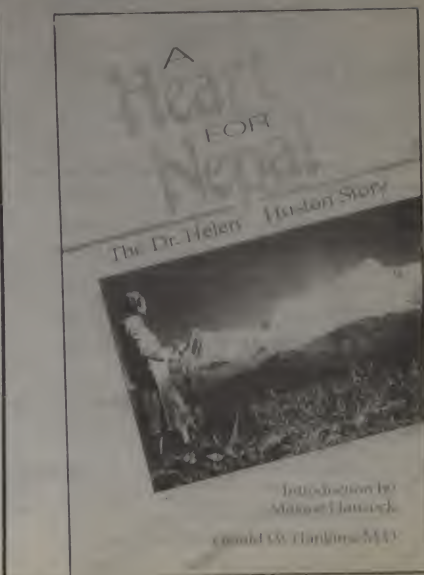
*A Heart for Nepal: The Dr. Helen Huston Story, by Gerald W. Hankins. Winnipeg: Windflower Communications. Softcover, 245 pp. Reviewed by Jacoba Bos, Strathroy, Ont.*

Dr. Helen Huston is one of those people most of us would love to have as a friend. As a child she was bubbly and exuberant and not quite what people would expect from the daughter of a United Church minister in a small town in Alberta during the early '30s.

Helen was what would then have been considered a tomboy, playing ball with her two younger brothers and speaking her mind freely. She never seemed to be intimidated by adults—a fact even her Grade 5 teacher found hard to understand, for on her report card was the following remark: "If Helen would not work so hard she would make better progress." Growing up in a minister's family, Helen heard first-hand about medical mission work from visiting doctors and missionaries, and her interest was also sparked by her father who was a great admirer of Dr. Albert Schweitzer, the well-known medical missionary in Africa.

When Helen was 12 years old she decided to become a medical missionary to China, but prospects of pursuing her dream were remote for a girl from a poor Prairie family during the "dirty '30s." But when in 1945 after graduating from high school Helen experienced an almost straight answer from heaven to her question about God's will for her life, she was overjoyed. Exhilarated, she took the first step on the long road to becoming a medical doctor: she entered the University of Alberta. Helen was one of four women in a class of 55 first-year medical students, and as always she was in the centre whenever there was fun and excitement.

Several years later, while studying languages and doing medical work in India, Helen went through deep faith struggles, which were recognized by a young minister at language school. This brother in Christ helped her through this road-to-Damascus incident supporting Helen in her desire to serve the Lord with her life.



In India Helen also became friends with two language students who had been to Nepal. Helen listened intently as these friends told her about the grandiose scenery and the friendly people but also the lack of health care in Nepal, one of the most intriguing places on the face of the earth.

One morning in 1955 while Helen was working in a large medical institution in Indore, India, she received a letter that would change her life dramatically. The letter contained an urgent request from the New United Mission to Nepal asking Helen to take up the position of doctor in a small hospital for a three month stay. This request was an answer to prayer for Helen, who that morning had prayed that God would send her to where he wanted her to serve.

And so began a long love affair with the country and people of Nepal. Helen served there in difficult and challenging situations, dressing leprosy wounds and delivering babies. She nursed people back to health with proper nutrition and hygiene and she set broken bones and pulled teeth by candlelight. This intrepid adventurer who's been compared to mother Theresa also knows the heartbreak of stillborn babies to mothers who after prolonged difficult labor were brought on foot to the primitive

hospital where Helen and her nurses worked. Often prayer and singing accompanied the work of her skilled hands as this courageous doctor ministered to the Nepalese, the people she loved and cared for very deeply.

Dr. Huston's life was certainly not without struggles. There were disappointments when healing did not take place, there were difficulties within the administration of the new hospital (a project instigated by Helen and supported by the prayers and generosity of many Canadians); and daily she faced deep-rooted superstition.

Although sometimes discouraged, Helen always rose above it, trusting God completely. When at a press conference following the presentation of the prestigious Hillary Award for Humanitarian Service Helen was asked what Nepal's greatest need is, she answered with: "Nepal's greatest need is the same as Canada's. What our country needs more than anything else are men and women with new hearts."

Reading this book is almost like spending real time with this remarkable woman who worked quietly in the shadow of Mount Everest amidst spectacular scenery and appalling poverty simply because she chose to do God's will for her life.



## Comment

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Dear P & M:

*I am not about to confess my sins in any detail to you. The list is too long and too awful and I'm not proud of it. My question is this: Is confession of sins in detail to someone necessary? I know that God does not punish us according to our sins but rather because of our sins. Still, I feel that I've had my share of heartache and grief (I've lost a spouse and an adult child) and these experiences leave me wondering whether my sins are all forgiven. I even wonder whether believers can fall away in the end, although I do remember Jesus saying something about the least in the kingdom being greater than someone like John the Baptist.*

*Actually, I have a lot of fears. I'm afraid of the Holy Spirit and I worry that I might commit the sin against the Spirit. Can one commit such a sin in his or her sleep? I'm also terrified of hell and I feel the devil accusing me, saying that my relationship with God is not based on love for him but rather on my fear of eternal punishment.*

*I also have trouble with the idea that good works are a result of salvation, not a condition for salvation. When I look back on my life, I do not remember any good works that I have done.*

Dear Troubled and Doubting:

From the sounds of it, you've had a number of significant losses in your life. These have left you with a lot of unresolved grief and many unanswered questions. We strongly urge you to go through some grief counselling with a qualified Christian counsellor. It would probably also be helpful to join a bereavement group. You need to express your feelings and raise your questions in a setting where you can be comforted and encouraged.

It is not unusual for hurting people to make a cause and effect connection between their losses and their sins. Sometimes you can make a direct link like that. If your smoking gives you lung cancer or your drunk driving kills someone, you have no one to blame but yourself. With many other situations, however, you can't make that kind of direct connection. Tragedies happen, crises occur, loved ones die. At such times we tend to ask the question that the disciples asked Jesus when they saw a man blind from birth: "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus' answer should comfort you and caution you against making your kind of conclusions. He said, "Neither this man nor his parents sinned, but this happened so that the work of God might be

displayed in his life" (John 9:2,3).

Your life experiences have made you fearful. Your fears have profoundly affected your spirituality. It is high time that you began to focus on the reassuring passages of the Bible. Read Psalm 46:1-3 and replace all the personal pronouns with your name. Read Philippians 4:4-9 and let the fact that the Lord is near reduce your fear. Read Isaiah 55 and remember that your relationship with God is based on his grace, a relationship which is yours "without money and without cost." Re-read Psalm 103, which you mentioned briefly in your letter, and take to heart God's promise that "he does not treat us as our sins deserve or repay us according to our iniquities." Especially read everything you can about Jesus and the payment he made for all our sins.

You are worried about committing the sin against the Holy Spirit. Don't be! A person convicted of sin can't commit the unpardonable sin, even in his or her sleep. By definition, the sin against the Holy Spirit is a life of unrepentant sin that is hostile to God to one's dying day. Your struggle with sin proves the very opposite. You take the Lord and the way you've lived your life very seriously.

Should you confess your sins in detail to someone? That all depends on what you are trying to accomplish. You cannot hope to remember everything you've ever done and the Lord does not want you to become obsessive about the past. Where's the freedom in that? On the other hand, we can imagine that there might be specific instances where an apology or some kind of restitution for hurtful things that you've said or done would be appropriate. If that's the case we would encourage you to act. Write someone a note, pay someone a visit. Do what Zaccheus did when the Lord changed his life.

Because we sense that your depression and anxiety are part of a grieving process that you are going through, our panel suggested some books to read and a movie to see. We recommend Nicholas Wolterstorff's *Lament for a Son*, C.S. Lewis's *A Grief Observed*, Charles Spurgeon's *Faith and Around the Wicket Gate*, and the movie *Shadowlands* (about C.S. Lewis) currently playing in a theatre near you.

Write to: P & M

c/o Christian Courier

4-261 Martindale Road

St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lukke, Tom Lys, Marian Van Til and Bert Witvoet.*





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Christian Courier reserves the right to charge for additional column inches at the rate of \$13 50 per column inch (GST incl.). <b>NEWLYWEDS &amp; NEW PARENTS</b> We offer a one-year subscription for only \$20 00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20 00 and the couple's correct address. <b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	<b>DE JONG:</b> Cards, best wishes, flowers, plants, phone calls, visits — a warm thank you for these expressions of love, shown to me when I celebrated my 90th birthday. To God be the praise. Ida De Jong, Samia, Ont.  <b>SPEELMAN:</b> The family of Pieter Speelman wishes to thank everyone for the overwhelming response to Dad's 95th birthday. We especially appreciated the many prayers, visits, presents, cards and calls received on this occasion. Dad has recovered well from his illness for which we thank the Lord. The Speelman family.	Kampen 1954 Exeter 1994 Psalm 23 <b>HARRY and ANN KLUNGE (nee VAN DEN HEUVEL)</b> The Lord our Shepherd held us for 40 years in His tender care and in His goodness and mercy blessed us with our family. Al & Christie — London Chelsea, Troy, Rachel Aileen & Fred Knip — Lucan David, Michael, Nicholas, Tyler Peter & Shelley — Toronto Eloise — Exeter We hope to celebrate this happy occasion with our family and friends. Open house on Saturday, March 19, 1994, from 2-5 p.m. at our home. Best wishes only. Address: 505 Pinewood Ave., Exeter, ON N0M 1S1  1954 March 5 1994 With praise and thanksgiving to God we joyfully celebrate the 40th wedding anniversary of our parents and grandparents. <b>PETER and ANNIE STERNBERG (nee SMIT)</b> Bernard & Janet Sternberg (nee Gnedanus) Daniel, Jaclynne Hank Sternberg Ted Sternberg Peter Eric & Elizabeth Mansell (nee Sternberg) David & Hannelta Eygenraam (nee Sternberg) Aaron Jesse William Sternberg Matthew Sternberg Anita Sternberg Friends and family are invited to an open house on D.V., March 11, 1994, from 7-9:30 p.m. in the Schwoob Recreation Hall on Concession 6 in Wellandport, Ont. Home address: R.R. #3, Wainfleet ON L0S 1V0	June 1, 1920 — Jan. 26, 1994 "The Lord is my Shepherd" (Ps 23) After an illness of eight-and-a-half months the Lord took to Himself my beloved wife of 52 years, our mother, grandmother and great-grandmother. <b>SYLVIA (SIETSKJE) SMID (VAN VEEN)</b> She leaves behind her loved ones: Her husband Daniel Smid — Winnipeg, Man. Her children and grandchildren: Frank & Susan Smid — Saint Anne, Man. Sandra & Gerald, Valerie Anne & Egbert Breukelman — Thunder Bay, Ont. Suzanne & Lambert (Spencer), Dan, Arnold, Charlene John & Louise Smid — Winnipeg, Man. Borden, Leanne Audrey & Lloyd Den Boer — Abbotsford, B.C. John, Sarah, Margaret, Daniel Sidney & Tami Smid — Edmonton, Alta. Ivy, Stephanie, Janice, Jennifer Sylvia & Henry Kloosterhuis — Thunder Bay, Ont. Martin, Sylvia, Russel, Lillian The funeral took place on Jan. 31, 1994 at Glen Eden Memorial Gardens, 4477 Main Street West, Saint Paul, Man. Rev. K. Jonker officiated, Minister of the Canadian Ref. Church at Winnipeg. Correspondence address: 227 Knowles Ave., Winnipeg, MB R2G 1C8  On Wednesday, Feb. 16, 1994, at Shalom Manor, Gmmsby, Ont., in his 89th year. <b>JOHN VANDERWAL</b> was called by the Lord to be with Him in glory. Born on Aug. 8, 1905, in Oudega (Sm), Friesland, the Netherlands. Beloved husband of Baukje Vanderwal-Boonstra. Dear father of: Paul & Gerlie Vanderwal — Beamsville, Ont. Annie & Harry Voortman — Burlington, Ont. Bill Vanderwal — Victoria, B.C. Jane & Patrick Elkin — Hamilton, Ont. Neil & Barb Vanderwal — Hamilton, Ont. Sandra & Albert Vandermeeulen — Burlington, Ont. Harry & Mary Vanderwal — Rutherfordton, N.C., USA Jake & Pauline Vanderwal — Hamilton, Ont. Loved Pake of 31 grandchildren and 13 great-grandchildren. Also survived by two brothers in the Netherlands, one brother in Michigan, and one sister in B.C. Funeral was held at First Chr. Ref. Church in Hamilton, Ont., led by Rev. J. Heslinga, on Feb. 21, 1994. Revelation 21:4 and Psalm 23. Correspondence address: Mrs. Baukje Vanderwal, Shalom Manor, 12 Bartlett Ave., Gmmsby, ON L3M 4N5	Opende, Gr Duncan, B.C. May 6, 1900 Feb. 13, 1994 "I have fought the good fight. I have finished the race. I have kept the faith" (2 Tim. 4:7). The Lord in His wisdom took home to Himself to live with Him. <b>FEITZE (FRED) WITTEVEEN</b> at the age of 93. The Witteveen family immigrated to Canada in 1952 and made their home in the Cowichan Valley. Fred was one of the first founders and a very active member of the First Chr. Ref. Church of Duncan, and the Duncan Chr. School. Survived by his loving wife of almost 58 years, <b>Stijntje Witteveen</b> (Harmsma), and his children: John & Wierpie Witteveen — Richmond Hill, Ont. Alice & Luke Bazun — Chemanus, B.C. Sadie & Rudy Wikkenk — Cobble Hill, B.C. Ike & Jennie Witteveen — Brampton, Ont. Raymond Witteveen — Duncan, B.C. Susan Witteveen — Duncan, B.C. Loving Pake of 14 grandchildren and 12 great-grandchildren. Also survived by one sister in the Netherlands, Feltje Kleimere (Witteveen) and one sister-in-law Suus Witteveen (Voerman). Pastor L. Battennik officiated at the funeral service on Wednesday, Feb. 16, 1994. Correspondence address: Mrs. Stijntje Witteveen, 340 Bundock Street, Apt. #211, Duncan, BC V9L 3N9
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

## Classifieds

For Rent	Teachers	Teachers	Job Opportunities	Job Opportunities			
<p><b>Thornhill, Ont.:</b> Bathurst-Centre Street. Nice sunny bed-sittingroom. Beautiful view. Three-piece bathroom. Parking. Walk to shops. Bus to subway. Ideal for quiet Christian. \$90 a week. Phone: (905) 886-6197 leave message</p>	<p><b>FRUITLAND, Ont.:</b> John Knox Memorial Chr. School has definite openings at the primary and junior grade levels for the 1994/95 school year. Interested persons should call or write the school for application forms. John Knox Memorial Chr. School c/o Mr. Julius De Jager, Principal 795 Highway #8 Fruitland, ON L8E 5J3</p>	<p><b>NEWMARKET, Ont.:</b> Holland Marsh District Chr. School anticipates an opening at both primary and junior grade levels. Please send a letter of application and resume to: Mrs. Corrie Bootsma, Principal R.R. #2 Newmarket, ON L3Y 4V9 Phone: (905) 775-3701</p>	<div>  <h2>Abbotsford Christian School</h2> <p>Join a dynamic, rapidly expanding, interdenominational Christian school system of over 1,200 students, K-12, that operates from three separate campuses.</p> <p>Applications are invited from teachers certifiable in B.C. for the following positions for <b>September 1994</b>.</p> <p><b>ELEMENTARY:</b></p> <ul style="list-style-type: none"> <li>• Clayburn Hills Campus (K-7/430 students)</li> <li>• Heritage Campus (K-7/415 students)</li> </ul> <ul style="list-style-type: none"> <li>• Kindergarten (half-time)</li> <li>• Primary (1, 2 or 3)</li> <li>• Intermediate (4 or 5)</li> <li>• Band/Music</li> <li>• Possible Vice Principal openings</li> </ul> <p><b>SECONDARY CAMPUS</b> (8-12/410 students)</p> <ul style="list-style-type: none"> <li>• Humanities 8</li> <li>• Business Education/Accounting</li> <li>• Bible</li> <li>• Music: Choral and/or Instrumental</li> </ul> <p>Please send applications, resume, statement of faith and references to the appropriate campuses.</p> <table> <tr> <td>Henry Contant Principal Abbotsford Chr. School Clayburn Hills Campus Box 280 Abbotsford, BC V2S 4N8 Ph. (604) 850-2694 Fax (604) 850-7075</td> <td>Lloyd Den Boer Principal Abbotsford Chr. School Heritage Campus Box 157 Abbotsford, BC V2S 4N8 Ph. (604) 850-5022 Fax (604) 859-9995</td> <td>Dwight Moodie Principal Abbotsford Chr. School Secondary Campus Box 175 Abbotsford, BC V2S 4N8 Ph. (604) 850-5342 Fax (604) 859-2240</td> </tr> </table> </div>		Henry Contant Principal Abbotsford Chr. School Clayburn Hills Campus Box 280 Abbotsford, BC V2S 4N8 Ph. (604) 850-2694 Fax (604) 850-7075	Lloyd Den Boer Principal Abbotsford Chr. School Heritage Campus Box 157 Abbotsford, BC V2S 4N8 Ph. (604) 850-5022 Fax (604) 859-9995	Dwight Moodie Principal Abbotsford Chr. School Secondary Campus Box 175 Abbotsford, BC V2S 4N8 Ph. (604) 850-5342 Fax (604) 859-2240
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<p><b>Teachers</b></p>	<p><b>BROCKVILLE, Ont.:</b> The Brockville Community Chr. School has openings for the position of teaching-principal and Grade 1-3 teacher beginning August 1994. Please forward your resume or request for further information to: G. De Schiffart Box 238, Maitland, ON K0E 1P0 Phone: (613) 348-3380</p>	<p><b>GEORGETOWN, Ont.:</b> Georgetown District Chr. School has a definite opening for a 50% resource position. Due to growth we also have a possible opening for a 60% Junior position. Qualifications in phys.ed. would be an asset. Please send application to: Mrs. Teena Sybersma, Principal R.R. 1 Georgetown, ON L7G 4S4 Phone: (905) 877-4221</p>					
<p><b>BURLINGTON, Ont.:</b> Burlington Parental Chr. School Society (Trinity Chr. School) invites applications for a 50% teaching position in the junior division for the 1994-95 school year. Please direct all resumes and calls to: Trinity Chr. School c/o Mr. A. Straatsma, Principal 650 Walkers Line Burlington, ON L7N 2E7 (905) 634-3052</p>	<p><b>LONDON, Ont.:</b> London District Chr. Secondary School requires a French teacher for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to: Mr. H. Kooy, Principal 24 Braeside Ave. London, ON N5W 1V3 Phone: (519) 455-4360</p>	<p><b>OTTAWA, Ont.:</b> Ottawa Chr. School through restructuring and expected vacancies is interested in 3 part-time teachers for 1994-95: French, 70%, Resource, 55%, Grade 5, 50%. Send resume to: Wm. A. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Avenue Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p>					
<p><b>COBOURG, Ont.:</b> The board of Northumberland Chr. School invites applications for possible teaching positions in K-8. We are a community non-denominational school located on 7 acres, that includes a woods and a stream. If you are innovative and enjoy a challenge, please apply. Henry Lise, Principal R.R. #5, Cobourg, ON K9A 4J8 Phone: (905) 372-8766</p>	<p><b>LONDON, Ont.:</b> The London Parental Chr. School invites beginning and experienced teachers to apply for a possible teaching position at the primary level and a full-or part-time position at the intermediate level. Expertise in computer studies and physical education would be an asset. The intermediate position includes French instruction. Please send a letter of application and resume to: Mr. Herb Goodhoofd, Principal LPCS 202 Clarke Road London, ON N5W 5E4 Phone: (519) 455-0360</p>	<p><b>PRINCE GEORGE, B.C.:</b> The Association for Christian Education of Prince George invites applications for a teaching position in Primary (Grade K-3) preferably with a French and/or P.E. specialty and in Junior/Secondary (Grade 8-10) a generalist position with emphasis on English and fine arts. Please send resumes, including a Christian Education Philosophy statement to: Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>					
<p><b>DUNCAN, B.C.:</b> The Duncan Chr. School Association operates a Christian interdenominational day school from K-12 with 350 students. We invite applications for the following elementary positions: vacancies for Grades 3, 5 and 7. A special education teacher is also needed. Computer instruction skills are an asset. The qualifying applicant should be eligible for BC certification. Please send applications, resume and references to: Mrs. J.M. Spykema 5781 Chesterfield Street Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615</p>	<p><b>MAPLE RIDGE, B.C.:</b> Haney-Pitt Meadows Chr. School is presently accepting applications for an assistant principal position. This position includes up to 50% administration time out of class to help co-ordinate the intermediate grades as we move towards a Middle School/High School. Haney-Pitt Meadows Chr. School is located in the community of Maple Ridge, 40 min. east of Vancouver. Please send resumes to: c/o Rod Berg, Principal 12140-203 Street Maple Ridge, BC V2X 4V5</p>	<p><b>VANCOUVER, B.C.:</b> Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having several openings for the 1994/95 school year. We will require teachers at the Kindergarten and Intermediate (Grade 4/5) level. We also anticipate opening a Grade 10 class in the fall of 1994. Applicants for this position require a strong background in humanities, math and computers. Please forward your resume to: Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p>	<div>  <h2>Calvin College</h2> <h3>Physical Education Position</h3> <p>Calvin College Department of Physical Education and Recreation invites applications for a faculty position beginning in September 1994. The position carries primary responsibility for teaching fitness and sport education core classes, coaching the women's varsity soccer and women's varsity softball teams and teaching major classes as per personal qualifications and departmental shifts.</p> <p><b>Qualifications:</b> Preference will be given to persons who have a doctorate in physical or health education. Persons with a master's degree who are pursuing the doctorate will be considered. A commitment to excellence in undergraduate teaching, scholarship and coaching is expected. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed Creeds.</p> <p>Letters or calls of inquiry should be made to: Dr. Marvin A. Zuidema, Chair Physical Education Department Calvin College 3201 Burton, SE Grand Rapids, MI 49546 (616) 957-6180 Calvin College is an equal opportunity employer.</p> </div>				



MARCH 4, 1994

## Classifieds

Teachers	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
<p><b>SMITHERS, B.C.:</b> Bulkley Valley Chr. Secondary School has possible openings for September 1994 in the following areas: <i>math/science and social studies/Bible</i>. Please address enquiries to:</p> <p>Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (604) 847-4238 Fax: (604) 847-3564</p>	<p><b>Redeemer College</b>  <i>A Christian University College</i> 777 Hwy. 53 E., Ancaster L9K 1J4</p> <p><b>Redeemer College</b> requires part-time instructors for the 1994-95 academic year in the following areas:</p> <p><b>Chemistry</b> (fundamentals, lab instruction); <b>Dutch</b> (introductory); <b>French</b> (advanced); <b>Mathematics</b> (academic support math, linear algebra and probability); <b>Music Education</b>; <b>Physical Education</b> (physical health and fitness, biomechanics); <b>Political Science</b> (international relations); <b>Psychology</b> (abnormal psychology, personality); <b>Sociology</b> (aging, gender).</p> <p>Applicants should possess a Master's degree and should be in agreement with the Reformed Christian basis of the College. Deadline: until filled.</p> <p>Direct inquiries and applications to: Dr. Justin Cooper, Vice-President (Academic) Redeemer College 777 Highway 53 E., Ancaster, ON L9K 1J4</p>	<p><b>Redeemer College</b>  <i>A Christian University College</i> 777 Hwy. 53 E., Ancaster L9K 1J4</p> <p><b>Redeemer College</b> invites applications for a faculty position in:</p> <p><b>MATHEMATICS</b></p> <p>Applicants should possess or be near completion of a doctorate degree and should be in agreement with the Reformed Christian basis of the College. The position begins Aug. 1, 1994. Deadline: until filled.</p> <p>Direct inquiries and applications to: Dr. Justin Cooper, Vice-President (Academic) Redeemer College 777 Highway 53 E., Ancaster, ON L9K 1J4</p>	<p><b>Dordt College Openings</b> <b>Faculty Positions</b></p> <p><b>Agriculture:</b> Two-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.</p> <p><b>Health, Physical Education, Recreation (HPER):</b> Tenure-track position with teaching duties in such areas as exercise science, health and coaching theory, along with coaching responsibilities in women's sports (volleyball). Women are especially encouraged to apply.</p> <p>Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.</p> <p>Send letter of interest, resume, and graduate transcripts to <b>Dr. Rockne McCarthy, V.P. for Academic Affairs</b>, at the address below.</p> <p>Dordt College strongly encourages applications from women, minorities, and disabled persons.</p>	<p> <b>DORDT COLLEGE</b> Sioux Center, Iowa 51250-1697 FAX: 712-722-4496</p>
<p><b>SMITHVILLE, Ont.:</b> Smithville District Chr. High School is accepting applications for possible positions in <i>English and Sr. Science</i> for the 94/95 school year. Please address all correspondence to:</p> <p>The Principal Smithville District Chr. High School 6488 Smithville Road Smithville, ON L0R 2A0 Phone: (905) 957-3255</p>				
<p><b>TRENTON, Ont.:</b> Trenton Chr. School has a possible full-time opening in the junior-intermediate division. Enthusiasm for and/or expertise in physical education would be an asset. Please send resume and letter of application to:</p> <p>Mr. Jeremy Van Duyvendyk, Principal Trenton Chr. School 20-4th Avenue, Trenton, ON K8V 5N3 Phone: (613) 392-3600</p>				
<p><b>WILLIAMSBURG, Ont.:</b> Timothy Chr. School has an opening for a half-time <i>French teacher</i>. If interested and qualified, please send a resume to:</p> <p>Mr. G. Postma Timothy Chr. School R.R. #1 Williamsburg, ON K0C 2H0</p>				
<p><b>WILLOWDALE, Ont.:</b> Willowdale Chr. School invites applications for possible teaching positions in <i>K-8</i>. Experience in French and/or music will be given special consideration. Please send letters of inquiry with resume to:</p> <p>Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 Phone: (416) 222-1711 or Fax: (416) 222-1939</p>				
<p><b>Miscellaneous</b></p> <p>Give a lasting gift! Help your parents share their life story with family and friends. We will interview, write, edit, publish. Dutch spoken. Family Memories Publishing.</p> <p>Call (905) 688-1280 or (905) 968-6174</p>				

## Dordt College Openings

### Faculty Positions

**Agriculture:** Two-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.

**Health, Physical Education, Recreation (HPER):**  
Tenure-track position with teaching duties in such areas as exercise science, health and coaching theory, along with coaching responsibilities in women's sports (volleyball). Women are especially encouraged to apply.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

Send letter of interest, resume, and graduate transcripts to **Dr. Rockne McCarthy, V.P. for Academic Affairs**, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.



**DORDT COLLEGE**  
Sioux Center, Iowa 51250-1697  
FAX: 712-722-4496

The Institute for Christian Studies plans to add two new faculty positions over a period of three years, pending budgetary approvals. The Institute invites applications from scholars who pursue foundational studies in

- Philosophy of Discourse
- Economics
- Social Philosophy
- Psychology
- Philosophy of Science/Technology
- Ethics

Women candidates are particularly encouraged to apply. Applicants should possess a Ph.D. and should subscribe to the Christian basis of the Institute. Responsibilities include teaching master's and doctoral level courses, thesis supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing.

Current starting salary is approximately  
**\$40,000 + benefits**

In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents. Qualified candidates should send letter of application, curriculum vitae, and names of three references to:

Dr. Harry Fernhout, *President*  
Institute for Christian Studies  
229 College Street, Toronto, ON M5T 1R4



**INSTITUTE FOR CHRISTIAN STUDIES**

### The Christian Reformed Churches of Sarnia, Ontario

are seeking a

### Youth Director


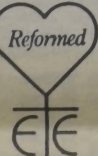

to co-ordinate and develop the youth ministry  
of the three churches and  
to train leaders and equip youth for ministry.

We seek a person who is or will become a member of one of the churches, is a Christian College graduate, has majored in youth ministry, is a self-starter, and has at least two years experience. For further information contact: **Rev. Neil de Koning** at (519) 869-6885. Please direct inquiries to **CYMC c/o Redeemer CRC, P.O. Box 2553, Sarnia, ON N7T 7T1**

Look for our  
**Business Directory**  
next week...



## Classifieds

Miscellaneous	Events	Events	Job Opportunities	Job Opportunities
<p>19th Annual Christian Reformed Home Missions</p> <p><b>RED MESA TOUR</b></p> <p>An exciting, spiritual journey through the great Southwest.</p> <p><b>Sept. 20-27, 1994</b></p> <p>For information call: <b>Witte Travel</b> Group Tour Department 3250 28th St. SE Grand Rapids, MI 49512 616-957-8113 <b>Toll Free 800-253-0210</b> or call Home Missions 616-246-0757</p>	<p></p> <p><b>REFORMED MARRIAGE ENCOUNTER</b></p> <p><i>Making good marriages great!</i></p> <p>A weekend experience designed to help married couples develop a more intimate relationship and discover all that God intends for their marriage.</p> <p><b>Date:</b> April 8-10, 1994 <b>Location:</b> Desert Inn, 605 Hespeler Rd., Cambridge, Ont.</p> <p>To obtain a brochure or to register, please call: Clare &amp; Alma Riepma Phone: (905) 877-5641</p>	<p></p> <p><b>REFORMED ENGAGED ENCOUNTER</b></p> <p><i>A wedding is a day... A marriage is a lifetime!</i></p> <p>An opportunity for couples contemplating engagement or Christian marriage to look openly and honestly at their commitment to one another.</p> <p><b>Date:</b> May 20-22, 1994 <b>Location:</b> Pearce Williams Christian Centre Iona Station, Ont.</p> <p>To obtain a brochure or to register, please call: Karen &amp; Syl Gerritsma Phone: (905) 935-6875</p>	<p><b>Durham Christian High School</b></p> <p>invites applications for the position of <b>PRINCIPAL</b> to assume responsibilities for the 1994/1995 school year. Send resume and statement of educational philosophy to:</p> <p>Alison Packer Chair of Search Committee 2839 Rellwood Dr., R.R. #8 Newcastle, ON Phone: (905) 987-5371</p>	<p><b>CANADIAN CHAPLAIN COMMITTEE</b></p> <p>The Chaplain Committee would like to hear from ordained or unordained members of the Chr. Ref. Church who are currently engaged in CAPE training or who have finished one or more units in the past.</p> <p>Please write to our secretary: Rev. Carl D. Tuyl 342 Arrowhead Pl. Kingston, ON K7M 3L3</p>
<p>personalized</p> <p><b>DUTCH DELFT BLUE style wall plaques</b></p> <p></p> <ul style="list-style-type: none"><li>• birth • graduation</li><li>• Dutch roots story</li><li>• wedding (anniversary)</li><li>• immigrant ships</li></ul> <p><b>ask for catalogue</b> publishers of <b>the Windmill</b></p> <p>your Dutch-English bi-weekly P.O. Box 313, Lynden, WA 98264 P.O. Bag 9033, Surrey, BC V3T 4X3 <b>(604) 597-2144</b> fax (604) 597-8243</p>	<p><b>Church News</b></p>	<p><b>Christian Reformed Church</b></p>	<p><b>ATTENTION! ATTENTION! ATTENTION!</b> When you fax your display or classified ads to us (particular obituaries), please type them and check spelling <b>BEFORE</b> you transmit the text. <b>Thank you.</b> <b>ATTENTION! ATTENTION! ATTENTION!</b></p>	<p><b>Calendar of Events</b></p> <p><b>March 6</b> "Sunday at Three" concert at Central Presb. Church, Hamilton, Ont. Organist Paul Grimwood will play works at 3 p.m. by Guilman, Vivaldi and Wagner. Free admission.</p> <p><b>March 11-12</b> "The Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m. (both evenings) at Woodstock Collegiate Institute, Woodstock, Ont. Tickets: (519) 539-2134 or 462-2866.</p> <p><b>March 12</b> Dessert evening at the "Church in the Woods," 209 Bearinger Rd., Waterloo, Ont. Speaker: Brian J. Walsh, Senior Member at Toronto's ICS. Theme: "The Church's Challenge to Postmodernism." Dessert: 6:30-7 p.m.</p> <p><b>March 12</b> Concert by the "Pro Musica Choir" and the "Redeemer College Concert Choir," at 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, Waterdown, Ont. Tickets: (905) 574-1046/387-3472.</p> <p><b>March 17-18</b> Dr. John D. Caputo (Villanova University) presents three public lectures at ICS, Toronto, Ont. Theme: "Fragments of Postmodern Christian Philosophy." <b>March</b> <b>17:</b> 4 and 8 p.m. <b>March 18:</b> 2 p.m. Info.: (416) 979-2331.</p> <p><b>March 18</b> "An evening with Redeemer College" at Durham Chr. High School, Bowmanville, Ont. Reception at 7:30 p.m., program at 8 p.m.</p>
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MARCH 4, 1994

## News

# God does not give up on his creation, conferees told

*The Falls thundered their 'Amen'*



PHOTOS: LOUIS DEN BAK

Nancy Kleer, lawyer/panelist.

## Bert Witvoet

NIAGARA FALLS, Ont. — It's not every day you see 10 Christian Reformed believers take off their socks and wash each other's feet. It happened, though, at the fifth annual "Serving Christ in the Nineties" conference, which took place in mid-February at Mount Carmel

Spiritual Centre here, a Catholic monastery overlooking the Falls.

The foot washing ceremony concluded the all-Ontario conference, which is designed to help Christian Reformed people understand their times and enable them to be faithful disciples. This year's theme was "Modeling Christ in the '90s."

Dr. George Vandervelde, a senior member of the Institute for Christian Studies, talked about the effects of uncertain times on the church. He acknowledged that the streams of intellectualism and activism have in the past tended to take us into opposite directions and that piety is needed to keep them together. But, he added, "true piety can be fostered only in the big picture of God's kingdom."

He pointed out that Jesus looked at the whole theatre of God's action when he called for harvest workers. "God is ac-



Four conferees enjoyed a walk to the Falls.

tive in this world. All we have to do is reap the harvest," said Vandervelde.

He added that Christians have a tendency to neglect creation when they think of this mission.

## Not primarily about suffering

Nick Overduin, Christian Reformed chaplain at Brock University in St. Catharines, Ont., talked about the book of Job and how it is not first of all about suffering but about the creation.

When God answers Job's complaints he shows that he cares about Job and that he was paying attention to what Job was saying, unlike Job's friends, said Overduin. But God does not bother to solve the problem of evil, he added.

Overduin pointed out that the book of Job teaches that salvation and creation are inextricably linked and that God does not give up on his world.

Finally, the book of Job reveals that we can know God through his creation. How important is general revelation to Christians? Overduin asked.

## Serving and footwashing

Saturday afternoon saw a panel of four people explain what the challenges and dilemmas are for them as Christians in their places of work. The panel included Nancy Kleer, a lawyer working with aboriginals; Joe Tilley, sports broadcaster for CTV; Debra Van Noord, a student and former bankworker; and Marian Van Til, associate editor of *Christian Courier*.

On Sunday morning Agnes Hamstra-Kramer, a writer and curriculum editor from London, Ont., led the conferees in worship, as she talked about how Jesus washed the feet of his disciples and how we must ask ourselves whether our church is a safe place for vulnerable people.



Saturday night festivities included line dancing.

# Wanted: pen pals for Soviet Christians

GARDEN GROVE, Calif. (Assist) — A ministry based in this city is recruiting North American pen pals for young believers in the former Soviet Union.

The Bridge of Friendship, a project which aims to link 600,000 new Christians in the former Soviet Union with believers in the U.S. and Canada, has been announced by Assist (Aid to Special Saints in Strategic Times) in a recent press release.

"We want to recruit several hundred thousand North American Christians to write to these young believers," says Dan Wooding, a British journalist who founded Assist.

The discipleship project has been launched in conjunction with the Christian Broadcasting Network (CBN) of Virginia Beach, Virginia, that co-produced a television show for youth in the former Soviet Union called "What are you living for?"

According to Wooding, 600,000 young Soviets responded to an appeal on the program by Assist board member and Los Angeles pastor Barry Taylor for them to commit their lives to Jesus Christ.

"What is so extraordinary about Barry Taylor's involvement is that at one time he was a roadie with the rock group AC/DC. After he became a Christian he took a Russian language course and passed with flying colors," says Wooding.

The 600,000 teens and young adults are currently taking a Bible correspondence course through CBN's office in Kiev in the Ukraine. An invitation to correspond with a North American partner was sent out from that office.

Assist is also running a pen pal project called The Russian connection that links North American Christians with unbelievers in that part of the former Soviet Union. More than 6,000 individuals have already been linked together.

To join either project, write to Assist, Box 2126, Garden Grove, CA 92642-2126.

## News Digest

Edited by Irene Bom

### Diagnostic dreams

TICEHURST, Eng. — Several cases of patients dreaming they had an illness and later finding out it was true have prompted British psychoanalyst Robin Royston to investigate whether such dreams can be used as a diagnostic tool, reports the *Globe and Mail*.

Anyone who has had such a dream can write to him at Ticehurst House Hospital, Ticehurst, near Wadhurst, East Sussex, TN5 7HU.

### Personalities like 'different tomato soups'

CAMBRIDGE, Mass. — The human brain has at least 150 different chemicals, such as neurotransmitters and natural opiates, that determine personality, says Harvard psychologist Jerome Kagan.

Differences between people should come as no surprise, he told *The Independent*, because although everyone has these 150 chemicals, "we inherit them in different concentrations — a million different tomato soups. That's why there is a large number of different temperaments — some rare, some common — and this is a new area of research. It is just beginning."

### Airport chaplain prays with travellers

OTTAWA — Ottawa's international airport has become the seventh in the country to add its own tiny chapel, as well as an in-house chaplain, reports the *Ottawa Citizen*.

Tom Kartzmark's new office and seven-seat chapel are just down the hall from the metal detectors that screen departing passengers.

In seven previous years as the Winnipeg airport chaplain Kartzmark married, buried and baptized airport employees, and counselled them as well on everything from struggling marriages to drug and alcohol problems.

Kartzmark, 47, receives no salary and supports himself on pledges.





## Take a walk to South Gondar in Ethiopia...

Walk in a diverse and beautiful land to this rural region where a devastating drought is threatening the survival of nearly 100,000 people. Experienced local farmers will tell you, "We expected normal rains through the summer, but instead of the expected three to four months of heavy showers, we received only three days of rain during the rainy season."



## Walk with the farmers in dry, dusty fields...

The farmers explain, "Because the soil was so parched during planting time, many of us were unable to sow any crops at all. Those of us who did plant, in the hopes that rain would come, saw many of our seeds remain ungerminated in the ground. Crops that did grow withered in the fields, and our meagre food stores have been almost totally consumed. Grasshoppers have feasted on the dying crops, and no pest control is available."



## Walk among the people and see their needs...

The families you meet will explain that the only food they have left is *zabute*—local grain-like beans which are difficult to digest and take almost twelve full hours to cook. Wood—the only available source of fuel—is scarce, so the extended cooking time poses a major problem. If this meagre supply of beans runs out, families would be forced to leave their homes in search of food.



## Please walk with us as we respond!

**CRWRC and the Canadian Foodgrains Bank are responding to prevent starvation now!** A quick response will prevent the farm families of South Gondar from having to sell their belongings and desert their farms. Our speedy response will prepare them to be able to meet their own needs when the rains return. A \$3,000,000 shipment, funded by CRWRC and three other Canadian church groups, will include 5,000 metric tonnes of wheat and 300 metric tonnes of cooking oil for the needy people of this Ethiopian region.



CRWRC needs to raise \$250,000 this year to meet our commitments to helping hungry people through the Canadian Foodgrains Bank. **Please help us reach this challenging goal!** The Canadian government's International Development Agency (CIDA) matches CRWRC's commitment four-to-one, allowing for a total of \$1.25 million worth of food responses each year.

**Your \$20 donation, when matched, will purchase 200 kilograms of food, feeding a family of five for 2 1/2 months!** Other upcoming responses include crucial shipments to Bangladesh, war-torn Angola, and Sudan. Please give through your local Christian Reformed Church Canadian Foodgrains Bank offering or mail the attached coupon to:

## Christian Reformed World Relief Committee

The relief & development ministry of the Christian Reformed Church  
with programs in more than 30 countries worldwide

3475 Mainway, PO Box 5070, Burlington, ON L7R 3Y8 tel. (905) 336-2920 fax (905) 336-8344



Yes, I want to help CRWRC to prevent starvation among the needy families of South Gondar, Ethiopia and around the world! I understand my gift will receive a four-to-one match!

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address \_\_\_\_\_ city \_\_\_\_\_  
province \_\_\_\_\_ postal code \_\_\_\_\_

Clip and mail to:  
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